

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Doer*)

1. *Alif. Lamm. Meem*[1]	الٓمٓ ﴿١﴾
2. (*Had been*) defeated-she[y] the Romans.	غُلِبَتِ ٱلرُّومُ ﴿٢﴾
3. In *adna*[2] (*near by of/ lower most land spot of*) the land[w]-/Earth[w3]; and they, from after their defeat *sayaghlebona* (*affirmably prevail they*[z]).	فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾
4. In a few years[w4]; for Allah (*is*) the command of before and of after; and then-day revel/rejoice the believers.	فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ﴿٤﴾
5. By Allah's succor; [*He*] succors whom[p] [*He*] wills and He (*is*) The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).	بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know.	وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٦﴾
7. They[z] know an apparent of the life[w] (*of*) the world[w]; while they (*are*) *a'n* (*regarding*) the Hereafter[w] they (*are*) neglectors.	يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ﴿٧﴾
8. Have [and] not rethought they[z] in themselves[w] not created Allah the Heavens[w] and the Earth[w] and what (*are*) between them both except by the right and *ajalen*[5] (*term-limit*) *musammd*[6] (*that which is designated and/ or named*); and verily many of the mankind by their Lord's *leqa'a* (*meeting*) (*are*) surely unbelievers.	أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَٰفِرُونَ ﴿٨﴾
9. Have [and] not treaded they[z] in the land[w] then look they[z] how [was] consequence[w] (*of*) whom[r] of before them; they[z] were harder than them strength[w] and plowed they[z] the land[w] and developed it[w] more than what developed it[w] they[z]; and came-she[y] (*to*) them their messengers[x] by the evidences-she[y]; then not [was] Allah to wrong them, [and,] but they[z] were (*to*) their selves[w] wronging.	أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

[1] See the *Lexicon* attached to this *Translation* for commentary on this!
[2] The word "*adna*" means: (1) *near by* or (2) *lowest* land spot!
[3] The word "**الأرض**" could mean: the land or the Earth!
[4] In *Arabic*, unlike in *English*, the word "**بضع**"= "few" *specifically* means *more than three* and *less than ten*! Such *designation* by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events *happened as it says*!
[5] The word "**الأجل**" means term-limit, see **اللسان**!
[6] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/ or named*!

10. Afterwards [was] consequence[w] (*of*) whom[r] offended they[z] the *Saw'aa*[w7] (*enormous-offense/Hell*) that denied they[z] by Allah's *Aya'te*[w] (*messages and messengers*) and they[z] were by it[w] *yastah'zeona* (*affirmably jesting they*[z]).	ثُمَّ كَانَ عَـٰقِبَةَ ٱلَّذِينَ أَسَـٰٓـُٔواْ ٱلسُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَـٰتِ ٱللَّهِ وَكَانُواْ بِهَا يَسْتَهْزِءُونَ ۝١٠
11. Allah commences the creation afterwards [*He*] repeats it[w]; afterwards to Him you[z] (*are to be*) returned.	ٱللَّهُ يَبْدَؤُاْ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۝١١
12. And day ups[8] The Hour[w] perplex the criminals.	وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ۝١٢
13. And was not for them of their partners intercessors and they[z] were by their partners unbelievers.	وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَـٰٓؤُاْ وَكَانُواْ بِشُرَكَآئِهِمْ كَـٰفِرِينَ ۝١٣
14. And day ups[9] The Hour[w] then-day they[z] separate.	وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ۝١٤
15. Then as-to whom[r] believed they[z] and worked the righteous-works[w] they[z] then they (*are*) in a *rawdhaten*[w] (*garden of flowers-and-water*)[w] *yuhbaroona*[10] (*they*[z] *are to be extended hospitality and delight with bounteous provisions/ high honors/ and the most pleasing sounds-all with apparent indications*).	فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّـٰلِحَـٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ۝١٥
16. And as-to whom[r] unbelieved they[z] and denied they[z] by Our *Aya'te*[w] (*messages/ signs*) and the Hereafter's[w] *leqa'a* (*meeting*) then those (*are*) in the torment *muhdha-roona*[11] (*those that are made present predeterminedly vis-à-vis time and place*).	وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَـٰتِنَا وَلِقَآئِ ٱلْـَٔاخِرَةِ فَأُوْلَـٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ۝١٦
17. So *subhana*[12] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah when *tomsoona* (*you*[z] *begin the evening*) and when *toss'behoona*[13] (*you*[z] *enter the morning*).	فَسُبْحَـٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝١٧
18. And for Him (*is*) the praise in the Heavens[w] and the Earth[w] and *asheyyan* (*at beginning of night*) and when you[z] noon.	وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۝١٨

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[7] The word "السوأى" is *opposite* of "الحسنى!" Like "الكبرى!" As "الحسنى تأنيث الأحسن" similarly "السوأى تأنيث الأسوإ!" and also, "الحسنى" = "*Paradise*" so "السوأى" = "*Hell!*" So the closest to that is a *qualified* "*Hell, enormous offense*" for "السوأى" so "*enormous offense*" is *superlatively* qualified= Hell! See القرطبي! So we say: "*enormous-affront!*"

[8] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف!" Also the expression "تقوم الساعة" is an Arabic *tongue* expression meaning: happens!

[9] Ibid!

[10] The word "يحبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds! See التاج and تفسير الطبري!

[11] [11] The word "*muhdharoon*" is plural of "*muhdhar*," *masculine, singular objective noun* meaning: *made present*! However, such *plural sense* almost always *despite their wish to be present*!

[12] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[13] The words "تمسون" and "تصبحون" literally means: "you *enter* (*the*) evening" and "you *enter* (*the*) morning respectively!" See اللسان! This, perhaps, indicates that *the day begins by its night*, as the Arabs call the *evening* by the name of the *next day*! For example: Thursday evening is referred to as "Friday's night!" Clearly the time began in darkness and then light was created to illuminate such darkness! However, once Allah had created the day and the night and made both *successors* of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims!

19. *Youkhrejo* ([*He*] *emerges/produces*) the *hayya* (*living/alive*) of the *mayye'te* (*dying/dead*) and *youkhrejo* the *mayye'ta* (=*mayye'te*) of the *hayya* and [*He*] quickens the land[w] after its [w] death; and like *tha'leka* (*afar-that-it/*) [x] *tokhrajona* (*you*[z] *be emerged/produced*).	يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ﴿١٩﴾
20. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that [*He*] created you[b] of a *tora'ben* (*crushed sand*); afterwards *edha* (*suddenly/surprisingly*) you[f] (*are*) humans spreading.	وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾
21. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*is*) that [*He*] created for you[b] of your[n] selves[w] spouses/mates[14] to *taskon* (*repose/quiet/be-intimate*) you[z] to [her]; and [*He*] made between you[b] affection[w] and a mercy[w]; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'te*[w] (*miracles-/signs/proofs*) for a people rethinking.	وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾
22. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): the Heavens'[w] and the Earth's[w] [creation] and difference (*of*) your[n] tongues and your[n] hues; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for the knowers.	وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾
23. And of His *Aya'te*[w] (*miracles/signs/proofs*) your [n] *mana'mo* (*sleep/repose/dream*) by the night and the day and your[n] *ebtegho* (*earnest-quest*) of His munificence; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for a people listening.	وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾
24. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): [*He*] shows you[b] the lightning frighteningly and covetously and *younazzelo* (*iteratively descends*) [*He*] from the sky[w] water[x]; then quickens [*He*] by it[x] the land[w] after its[w] death; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (=*Aya'te*[w]) for a people reasoning they[z].	وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْىِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾
25. And of His *Aya'te*[w] (*miracles/signs/proofs*) (*are*): to up[15] The Heaven[w] and the Earth[w] by His command; Afterwards if [*He*] summoned you[b] a summoning[w] from the Earth[w] *edha* (*suddenly*) you[f] (*are*) emerging (*resurrecting*).	وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ﴿٢٥﴾
26. And for Him whoever (*are*) in the Heavens[w] and the Earth[w] All for Him *gha'netoona* (*he-they are: devotedly-obeyers/submitters*).	وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿٢٦﴾
27. And He Who begins the creation[x]; afterwards [*He*] repeats it[x]; and it[x] (*is*) easier on Him; and for Him (*is*) the highest example/parable in the Heavens [w] and the Earth [w]; and He (*is*) The Mighty The *Hakeemo*[16] (*infinite hekmah*[17] *Possessor*).	وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾
28. [*He*] struck for you [b] a parable/example of your [n] selves [w]; is for you [b] of what possessed-she [y] your [n] *ayma'no* (*right-hands*) [w] of partners in what We	ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم

[14] The word "**أزواجاً**" = "**جمع زوج**!" Also: **الرجل زوج، و المرأة زوج وزوجة**! See **اللسان**! So "**أزواجاً**"= "*spouses/mates*," that is a "*he*" and a "*she*," so that the "*he*" will to repose to "*her*!"

[15] There is a *distinction* between "**تقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "**تقف**!" Also the expression "**تقوم الساعة**" is an Arabic *tongue* expression meaning: *enormous happening=Day of Judgment*!

[16] See the *Lexicon* attached to this *Translation* for an exposition on the words "**الحكيم**" and "**حكيم**!"

[17] See the *Lexicon* attached to this *Translation* for "*hekma*!

provided you[b]; then (*are*) you[f] in it[x] equal; you[z] fear them like your[n] *kheyfa'tee*[18] (*circumstantial-state-of-fear of*) your[n] selves[w]; like *tha'leka* (*afar-that-it/*)[x] [*We*] expound the *Aya'te*[w] (*miracles/signs/proofs*) for a reasoning people.	مِّن شُرَكَآءَ فِي مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ ٱلْأَيَٰتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾
29. Rather *ettaba'a* ([*they*[z]] *closely-followed*) who[r] *dhalamo*[19] (*they*[z] *wronged*) their *ahwa*[20] (*tendentious likings*) by other than knowledge; so who[a] divinely-guides whom[p] Allah misled; and not for them of *na'ssereena* (*iterative succorers*).	بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٢٩﴾
30. So *a'qem*[21] (*let-*[*you*[s]] *uphold/sustain* your[t] face[22] for the religion *haneefan*[23] (*rightly-inclining*), Allah's *fettrata*[w] (*innate-perfect-origination*)[w] which[u] Allah *fatara* (*innately perfectly-originated*) the mankind on it[w]; no an substitution[x] for Allah's creation; *tha'leka* (*afar-that-it/*)[x] (*is*) the religion [the] forthright[24], [and,] but most the mankind not know.	فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾
31. *Muneebeena*[25] (*iterative returners-penitents*) to Him; and *ettaqo* (*let-reverentially guard you*[z] *against the displeasure of*) Him and *aqemo*[26] (*let-you*[z] *uphold/sustain the prescribed obligations of*) the Prayer[w]; and let-not be you[z] of the *mushrekeena* (*he-they partnering deities with Allah/he-polytheists*).	۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾
32. Of whom[r] separated they[z] their religion and they[z] were sects/factions[27]; every party by what *laday*[28] (*directly and possessively for*) them (*are*) revelers/rejoicers[29].	مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾
33. And if touched/betided the mankind *dhurro* (*persistent distress*) invoked they[z] their Lord *muneebena*[30] (*iterative returnees-penitents they*[z]) to Him; afterwards if *athagahom* ([*He*] *caused them to taste*) from Him a mercy[w], *edha* (*suddenly*) a team of them by their Lord they[z] partner (*other deities*).	وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

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[18] The word "*kheyfah*"= "**خيفة**" is a *noun* etymologically it is "**خوفة**" *as if it is a once*! Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*! See **تاج العروس**. And (S 20:67) provides *strong support* for "**خيفة**" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)!" Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

[19] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged!*"

[20] The word "**هوى**," is plural of "**أهواء**" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

[21] That is you[s] up/sustain/maintain all the rituals necessary!

[22] The expression "*maintain your face*" means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it!

[23] The word "**حنيفاً**" = "**ميلا**" is an *adverbial* construct, hence "rightly!" See **إعراب القرآن، لمحمود صافي**! The "*inclining*" is *to the sound religion or faith* of *Ibraheem's* (*Abraham's*); as he *inclined away* from his people's faith which was based on *multiple* idols' worships!

[24] The word "**قيّم**"= "**مستقيم**," i.e. means *straight*! See **اللسان**!

[25] The word "**منيبين**" from "**أناب**" means *iteratively returned penitent*! See **الراغب**!

[26] The word "**أقيموا**" is rooted in "**أقام**" =uphold/sustain/maintain!

[27] The word "**شيع**"= "sects/factions" in the sense of a *smaller cohesive groups contentious* with respect to a larger group following and succoring each other!

[28] The word "**لدى**" in "**لديهم**" from "**لدن**" is *closer* than "**عند**" as you can say: "**عندي مال و المال ليس بقبضتك الآن**," thus, "**لدن**" which *closer spatially and more specific*! So, "*directly and possessively for*" (them) seems to *indicate such closeness*! See **اللسان**!

[29] This word "**فرح أو فرحون**" is normally *not* "lawful" in terms of *Sahrey'ah*, except if such a rejoicing is coming from Allah to the people!

[30] See footnote 25 above regarding "**أناب!**"

34. To *yakforo* (*be-ingrate they*[z]) by what *aa'tayna* (*We accorded*) them; so *tamatta'ao* (*let-relish you*[z] *the temporary worldly delight*) then will know you[z].	لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ ٣٤
35. Or We descended on them an authority[x], so it[x] speaks by what they[z] were by it[x] they[z] partner (*deities with Allah*).	أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ٣٥
36. And if *adhaqnqna* (*We caused tasting*) the mankind a mercy[w], reveled/rejoiced they[z] by it[w]; and *en* (*if*) betides[w] them a *sayye'aa'ton* (*demeritorious-deed*) [w] [by] what advanced-she[y] their hands[w], *edha* (*suddenly/whereas*) they (*are*) desponding.	وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُوا۟ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ٣٦
37. Have [and] not they[z] seen that Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*[x] (*provision/victuals for sustenance*)[x] for whom[p] [*He*] wills, and [*He*] constricts; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten*[w] (*miracles-/signs/proofs*) for a believing people.	أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٣٧
38. So *e'etey* (*let-accord* [*you*[s]]) the kin-possessor his right and [*too*]: the poor and son (*of*) the path (*the wayfarer*); *tha'leka* (*afar-that-it/*) [x] (*is*) *khayron* (*choicer-/superior/worthier*) for whom[r] they[z] want Allah's Face[31]; and those they (*are*) the thrivers.	فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٣٨
39. And what *aa'taytom* (*you*[c] *accorded*) of a *re'ban* (*giving and expecting accruement*) to *yarbo* (*grow/accrue*) in the mankind's possessions, so [*it*[x]] not *yarbo enda* (*by Rule of*) Allah; and what *aa'taytom* of *Zakaten*[w32] (*prescribed percentage of personal possessions*) [w] you[z] want Allah's Face[33], then those they (*are*) the doublers[34].	وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ٣٩
40. Allah, Who created you[b]; afterwards [*He*] provided you[b]; afterwards [*He*] deadens[35] you[b]; afterwards [*He*] quickens you[b]; is of your[n] partners who[a] [*he*] does *tha'lekum* (*collective-afar-that*) [x] of a thing; *Subhana*[36] (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated*[*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٤٠
41. Appeared/manifested the corruption in the desert[37] (*land*) and the sea by what earned-she[y] the man-kind's hands[w], to (*cause*) them [*He*] taste some (*of*) which[x] worked they[z]; *la'alla* (*craving currently unavailable*	ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ

[31] The phrase "*Allah's Face*" is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*!

[32] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*?

[33] See footnote 4274 above regarding Face!

[34] Linguistically "**المضعفون**"=*doublers*! But according to Islamic teaching any *righteous work* gets *doubled*, *quadrupled* and up to *seven hundred times or more*! So, *reban* here means *giving some-thing* to have it *returned augmented* by the recipient!

[35] The word "**أمات**," in "**يُميتُكم**" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

[36] The word "*subhanaho*"= "**سبحانه**" has *no* English equivalent! The word is made up of two parts: "*subhana*" and the pronoun "*ho*"= "*Him*!" Wherever the word "*subhana*," or its *associates/inflections* (such as "**سبحان**" or "**سبحانك**") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration for His divine uniqueness*! So, we can render "*subhana*"= "**سبحان**" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*)!

[37] The word "**البَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "**البَرّ**" *figuratively* speaking could stand for "land!" See **اللسان**!

deed that, perhaps) they return they^{z}.	ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾
42. Let-say [*you*^{s}]: let-tread you^{z} in the land^{w} then let-look you^{z} how [was] consequence^{w} (*of*) whom^{r} of before, [was] most (*of*) them *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*).	قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ﴿٤٢﴾
43. So *a'qem*[38] (*let-*[*you*^{s}] *up/sustain* your^{t} face[39] for the religion[40] [the] forthright,[41] from before that *ya'ateya*^{x} (*approaches/comes*)^{x} a day no *maradda* (*fending-/repeller*) for it^{x} of lesser than Allah; then-day *yassa-dda'aona* (*iteratively sunder they*^{z}).	فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾
44. Whoever [*he*] unbelieved then on him (*is*) his unbelief; and whoever [*he*] worked righteously, then for their selves^{w} they^{z} further/foster.	مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَـٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾
45. To [*He*] requite whom^{r} believed and worked they^{z} the righteous-works they^{z} from His munificence; verily He loves not the unbelievers.	لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَـٰفِرِينَ ﴿٤٥﴾
46. And of His *Aya'te*^{w} (*miracles/signs/proofs*) (*is*) to send [*He*] the winds^{w} *mubashsheraten*^{w}[42] (*iterative she-tellers of pleasant tidings*)^{w} and *toudheqokum* ([*He*] *causes you*^{b} *taste*) of His mercy^{w} and to run^{w} the *folko*^{w} (*ship/ships*)^{w} by His command; and to *tabtagho* (*earnestly-quest you*^{z}) of His munificence; and *la'alla* (*craving currently unavailable deed that/perhaps*) you^{b} thank you^{z}.	وَمِنْ ءَايَـٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾
47. And *laqad* (*verily, already and affirmatively*) We sent of before you^{g} messengers to their people; so they^{z} came (*to*) them by the evidences-she^{y}; then We revenged from whom^{r} *ajramno*[43] (*crime-committed they*^{z}); and [was] a right on Us succoring the believers.	وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَـٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾
48. Allah, Who sends the winds^{w}; so it^{ym} bestir *sahaban*[44] (*gliding-clouds*); then *yabsotto* ([*He*] *spreads/extends*) it^{x} in the sky^{w} how [*He*] wills and [*He*] makes it^{x} fragments; then [*you*^{s}] see the *wadqa* (*haze/raindrops*) emerging from its^{x} bores[45]; then if [*He*] betided by it^{x} whom^{p} [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*), *edha* (*suddenly/whereas*) they (*are*) *yestabsherona*[46] (*seek pleasant tidings they*^{z}).	ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَـٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾
49. And *en* (*albeit*) they^{z} were of before that *younazzala*	وَإِن كَانُوا۟ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم

[38] That is you^{s} up/sustain/maintain all the rituals necessary!

[39] The expression "*maintain your face*" means: *you firmly maintain your entity and intention*, in this case for the religion as an incliner to it!

[40] That is *Islam*, as it is the "straight" religion, see next footnote 4247 below!

[41] The word "**قيِّم**"= "**مستقيم**," i.e. means *straight*! See **اللسان**!

[42] The word "*mubashsheraten*" is *feminine, plural, subjective noun*, meaning: *she-tellers of pleasant tidings*, with *no* English equivalent!

[43] The word "**أجرَمُوا**" is made up of two parts: (1) "**أجرَمَ**" and (2) the "**موا**"= the *absentees masculine* speakers' pronoun for a *plural*! However, part (1) "**أجرَمُوا**" is a *past tense* for which there is *no* English *correspondent verb*! So, the closest *approximation* to that is: "*crime committed*," which slightly *different* then the *original text*!

[44] The word "**سحاب**," versus "**غيم**," is that the "**سحاب هو ينسحب**," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "**سحابة**!" Whereas the "**غيم**" *appears stationary*! **أنظر اللسان**!

[45] The word "**خلاله أي ثقبه التي يخرج منها**" means its bores! See **اللسان**!

[46] The word "**استبشر**" means (a) he *sought the pleasant tidings*, or (b) *Rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings!

(*it* [x] *be descended*) on them from before it [x] surely *mublessena* (*ones that are nonplused*).	مِن قَبْلِهِۦ لَمُبْلِسِينَ ﴿٤٩﴾
50. So let-look [*you*[s]] to effects/traces[47] (*of*) Allah's mercy[w] (*i.e. ghaytha*[x]= *delightful satiating-and-reviving rain*); how [*He*] quickens the land[w] after its[w] death; verily *tha'leka* (*afar-that-it*/)[x] surely (*is*) Enlivener (*of*) the deceased and He on every-thing (*is*) Omnipotent.	فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٥٠﴾
51. And *la'en* (*indeed if*) We sent a wind[w] then they[z] saw it[x] *mussfarran*[48] (*turning-yellow*), surely they[z] (*would have*) remained from after it[x] unbelieving.	وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ﴿٥١﴾
52. So verily you[g]: not *tos'meao* (*make hear* [*you*[s]]) the deceased and not *tos'meao* the *ssomma*[49] (*deaf people*) the prayer[50] (*Prophet's invocation*) if they[z] fled-/diverged retreaters.	فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٥٢﴾
53. And not you[s] surely (*are*) a divine-guider (*of*) the *omya*[51] (*blind people*) *a'n* (*off*) their misguidance-she[y]; *en* (*not*) *tos'meao* (*make hear* [*you*[s]]) except whom[p] [*he*] believes by Our *Aya'te*[w] (*Qur'anic statements*); then they (*are*) Muslims.	وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾
54. Allah, Who created you[b] [*He*] of a weakness[x]; afterwards [*He*] made of after a weakness[x] a strength[w]; afterwards [*He*] made from after a strength[w] a weakness[x] and agedness/hoariness[w]; [*He*] creates whatever[52] [*He*] wills and He (*is*) The Omniscient, The Omnipotent.	۞ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ﴿٥٤﴾
55. And day ups[53] The Hour[w] *yoq'semo* (*oath they*[z]) the criminals not waited they[z] other than hour[w]; like *tha'leka* (*afar-that-it*/)[x] they[z] were *yo'afakona*[54] (*off-right dissuaded*/ *dissuaded speciously they*[z]).	وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُوا۟ غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا۟ يُؤْفَكُونَ ﴿٥٥﴾
56. And said who[r] *oto* (*they*[z] *who had been accorded*) the knowledge and the belief, *laqad* (*verily, already and affirmatively*) waited you[c] in Allah's Book to the Resurrection Day; so this (*is*) the Resurrection Day; [and,] but you[b] you[c] were not knowing.	وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ فَهَٰذَا يَوْمُ ٱلْبَعْثِ وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾
57. So then-day not benefits who[r] *dhalamo*[55] (*they*[z] *wronged*) their apology and neither they *yusta'atabona* (*are to be sought to apologize they*[z]).	فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

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[47] The word "آثار" is the plural of "الأثَرُ أو الأُثْرُ!" The "الأثَرُ" is the *facial glamour* and the "الأُثْرُ" is the *trace of some thing after it goes away*! Here perhaps, *and Allah knows best*, the *trace of the glamour on the faces after say the rain* (mercy) of Allah, so, this translation of "*delightful traces*!" See التاج and القرطبي!

[48] The "it" refers to the *greenery and good looking pasture*, turned yellow and perishing *because of this wind*!

[49] The word "صمّ" is a *plural noun* while its *closest English corresponding equivalent* is an *adjectives* and so *no* plural for it except to *associate it with a plural noun people*! Hence, the translation above!

[50] The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

[51] See footnote 4261 regarding "صمٌّ" and the same applies only to "عميٌ!"

[52] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[53] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف!" Also the expression "تقوم الساعة" is an Arabic *tongue* expression meaning: happens!

[54] The word "يؤفكون" means they are *dissuaded to divert to an improper path away from the right*, *they get persuaded by specious concoction*!

[55] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"

58. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this [The] Qur'an of every a parable-/example; and *la'en* (*indeed if*) you[g] came (*to*) them by an *Aya'ten*[w] (*Qur'anic statement*) surely assuredly[56] say they[z] who[r] unbelieved they[z], not you[f] (*are*) except falsifiers.	وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾
59. Like *tha'leka* (*afar-that-it/*)[x] stamps[57] Allah on hearts (*of*) whom[r] not know they[z].	كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾
60. So *issber* (*let-hold on patiently* [*you*[s]]); verily Allah's promise (*is*) right; and let not *yastakheffannaka*[58] (*he prompts bluffly to go along in astray you*[g]) who[r] (*are*) not *youqenona* (*believe with certitude they*[z]).	فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

[56] The "ل" in "ليقولنّ" is a *juratory*"ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[57] The expression: "stamps on the hearts…" is an Arabic *tongue* expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[58] The word "استخفّ" has *several* meanings, among them, applicable *here*, and Allah knows best, is " حمله استغفالا بأتباع الغي," i.e. prompted him bluffly to go along in astray! So "استخفّ" here means: "*he prompted bluffly to go along in astray*!" See الهادي and اللسان!